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SPIRITUALISM AND THE CHURCH OF ENGLAND.

At the Church Congress to be held at Newcastle in October, the three or four speakers on Spiritualism have all been selected beforehand, and not one of them is popularly known to be a Spiritualist. In the event of no Spiritualist being of the number, the discussion will be a one-sided delusion, and will result in the hiding instead of the elucidation of truth, however decorous and sonorous the speeches may be from the fact of their having been prepared in advance, and all healthy freedom of criticism quashed. Moreover, about a thoroughly disorganised movement like that of Spiritualism in England, no novice in the form of an inquirer can learn much, without months of independent and free personal inquiry; he is otherwise sure to be button-holed by a man or two connected with one or two of the numerous parties in our ranks, and through their more or less violently warped *ex parte* statements, to obtain far from unprejudiced and accurate information as to the real facts.

But there never could be a greater mistake on the part of the clergy, than to discredit the spiritual manifestations to which the Protestant and Catholic Churches owe their origin, and which alone can put new life into them in these days of healthy materialism and scientific criticism. If the Churches get rid of irrational dogmas rather faster than the ignorance of the majority of devotees renders it easy for ecclesiastical authorities to do at present, and if they foster deeds of charity and good works, more than belief in things incomprehensible, and if they have the evidence of the living spirit with its manifestations in their midst, good religious work can be done by a reform of existing ecclesiastical institutions, otherwise the present process of decay will not cease. Reforms, and the utilisation of old machinery, are, if made in time, and on a liberal scale, better than revolutions, which, although they stir up miasmas for the moment, are often in the end eminently beneficial, as evidenced by the present happy condition of France when compared with that of England.

NOTES ON A VISIT TO PARIS.*

BY WILLIAM H. HARRISON.

Having been invited to deliver an address to you this evening, upon matters of interest to Spiritualists which came under my observation during a visit to Paris, from which I have just returned, it is a great pleasure to do so, especially as your chief working officer, Mr. Dale, by whom your request was conveyed, is known by all of us to be such a self-sacrificing worker from one year's end to another in promoting the diffusion of Spiritualism in this part of London, that all of us should do what we can to strengthen his hands.

The object of my stay in Paris was not to inquire into Spiritualism, but to pay a visit to that most prominent and true friend of the movement in its philosophical aspects, the Countess of Caithness. Hence, what I have to say will be of a fragmentary nature, and will consist of various items garnered on the few occasions when I chanced to be otherwise disengaged.

SPIRITUALISM AND PSYCHOLOGY IN PARIS.

The most marked difference between Spiritualism in Paris and Spiritualism in London, is this:—In Paris the subject stands more upon a religious than upon a scientific basis, and the head and front of its teachings there consist of the reincarnationist doctrines of Allan Kardec, doctrines which have scarcely any hold among English Spiritualists, but which are growing slowly amongst us here and there. The reincarnationist believes that man gradually improves himself by working out his own salvation by means of a succession of existences upon this earth, each spiritually higher than its predecessor, until, having purged away his sins and exhausted the educational possibilities provided in the world around us, he departs to an altogether higher school of experience. This doctrine is attractive to its votaries, chiefly because it appears to vindicate the justice of God; each living man passes through trials of the same nature as those of any other man; there is nothing arbitrary, no favouritism, and a future is presented in the contemplation of which human reason does not necessarily recoil. A Deity has no right to put a man to mental confusion.

This reincarnationist doctrine has no very necessary connection with the phenomena of modern Spiritualism, and probably would have been floated upon society just the same had the phenomena never been heard of. The same may be said of various doctrines which

Himalayan Brethren, and other unsectarian English students of religious thought, float upon the broad back of Spiritualism now and then when they are in the humour. All these different classes of thinkers have mediums in their midst through whom they receive "revelations" coinciding with their particular doctrines. This state of things is the usual result either of surrounding a pliable mesmeric sensitive with a number of individuals holding strong opinions like those of the medium, upon one subject, or of surrounding him with those who accept on faith his utterances as divine. Should a doubt arise, the movement of a table in his presence establishes his trustworthiness and morality to their minds. The positive, or scientific method of investigation is practically unknown in France. That method is, to examine the phenomena, spiritual, mental, physiological, and physical, with no very strong preconceived opinions about them, or where they should lead, but to ascertain the actual facts by means of a wide range of experience and observation, and then to draw such conclusions only as the facts themselves force upon the mind. This is a slow method, an unexciting method, consequently not a popular method; its few hard-won conclusions are little heeded by the multitude, but their foundations are of granite, and will stand.

THE PARISIAN SOCIETY OF SPIRITUALISTS.

The chief journal connected with Spiritualism in France is the *Revue Spirite*, published monthly, and established twenty-four years ago by the late Allan Kardec. At present it is edited and conducted by my friend, Monsieur P. G. Leymarie, who, with Madame and Mlle. Leymarie, reside at its place of publication, 5, Rue Neuve des Petits Champs, the headquarters of the French Spiritualists. The rooms are better than any we have in London, and the establishment is superior in every way. Its legal name is "The Society for the Continuation of the Works of Allan Kardec;" its more popular name is "The Library of the Psychological and Spiritual Sciences." The rooms are open from 1 o'clock to 6, Sundays and fête days excepted; two evenings in the week they are open from 8.30 to 11 o'clock for meetings or *séances*. At the latter, trance orations are the staple food, but of late a demand has been springing up even among French Spiritualists for more facts and less speculation, and a native-born French physical medium is now living on the premises, where she is a great centre of attraction, for she can obtain raps. Testing has of course begun.

* An address recently delivered in abstract, before the Marylebone Society of Spiritualists.

They put her on a couch, with plenty of linen wrappings above and below her so that she cannot strike anything hard. Raps then come on the woodwork of the bed, and the floor and walls of the room; messages are spelt out in the usual way by their instrumentality.

During my last visit I did not see M. Leymarie, who, in the hot weather, was away on a tour in the middle of France, partly for health and partly for pleasure.

MESMERISM IN PARIS.

Mesmerism in Paris has such a strong hold that it supports two journals of its own, one a weekly, *La Chaine Magnétique*, and the other a monthly. A dozen or more Parisian mesmerists and somnambulists advertise their healing and clairvoyant powers in these journals.

La Chaine Magnétique was edited by the late Baron du Potet, and managed by his secretary, the present editor and proprietor, Mons. Louis Auffinger, junr., with whom I had the pleasure of spending a morning. He showed me "diplomas" he had been awarded by the mesmeric societies of Geneva, Liège, Marseilles, Bologna, and other places, and he had an interesting collection of the portraits of celebrated mesmerists, including Mesmer and the Marquis de Puysegur. Among other relics in his possession was a thick cylindrical glass rod about 2-ft. 6-in. long, with a rounded end, which Mesmer used to dip into a vase of mesmerised water, in order to place a few drops of it on the diseased parts of the bodies of his patients.

Mons. Auffinger executes pen and ink sketches with considerable ability, and has a book filled with his copies from pieces of sculpture and old paintings and engravings, of the healing of disease by mesmerism in all ages, from the times of the ancient Egyptians and Assyrians downwards.

CLAIRVOYANCE IN A MURDER CASE.

Madame Louis Auffinger, whom I also had the pleasure of meeting on this occasion, is a mesmeric somnambulist. On the 16th May, 1869, the editor of *Le Gaulois* printed the following contents of a private letter because of the remarkable statements contained therein, but withheld the signature.

"Monsieur,—Toward the end of October last, you announced the disappearance of M. Lecoq de Boisbaudran, secretary to Jules Favre.

"The young advocate had left to travel in Piedmont, and since the 28th of October, 1868, no news had been heard of him. Four days

ago his family received a dispatch stating that the body of M. Paul Lecoq de Boisbaudran, had been found, assassinated, near the place from which he had dated his latest letters.

"The strange thing in this drama is, that they knew in the early part of November, how the unfortunate man had been assassinated.

"Uneasy at the silence of their son, and fearing evil, the father, mother and sister of M. Paul Lecoq went in search of him. But, after a month of investigation and of travelling, they were obliged to return without finding any trace of his whereabouts.

"On learning about the failure of the search, some advocates, friends of M. Paul Lecoq, went to consult a celebrated Parisian somnambulist, who told them that M. Paul Lecoq had been assassinated, on a particular day and hour, in a particular manner; that a well-dressed man who travelled with him had given him three stabs with a poignard, one in the neck, another in the shoulder, and another in the breast; that M. Paul Lecoq defended himself with his knife, but that a countryman who came up beat him with a club, after which the two robbed him.

"The clairvoyante described the place where he had been overpowered, the articles which he carried, and the two assassins. It was ascertained that she had told the truth as to his dress and the articles he carried shortly before the time of his death, so six advocates, friends of M. Lecoq, went immediately to Italy to investigate.

"They could find nothing at all. They reconsulted the somnambulist, who gave them a new description of the surroundings, but they could find nothing. The dead body of M. Paul Lecoq was afterwards found covered with earth and foliage. They had been searching for it in the right place, but falls of snow had prevented the discovery. The friends of M. Paul Lecoq had passed, they said, twenty times in the neighbourhood of the body without finding it.

"The dispatches received announced that he had been assassinated, also that there had been a *post mortem* examination. Another strange thing is, that five or six days after the disappearance of M. Paul Lecoq, when his parents had left to search for him, a stranger presented himself at their house in Paris.

"As they were not there, he asked for the address of other relatives. They gave him that of M. Lecoq, uncle of the young man, Director of the Imperial School of Design.

"He presented himself to him, saying that

he had heard that M. Paul had disappeared, and that he had accompanied him almost to the spot where they had ceased to find traces of him.

"He insisted also upon knowing whether they had made any attempts to find him.

"The description of this individual was discovered, too late, to answer to that of the assassin, as given by the clairvoyante. It was even recollected that he had in his possession articles belonging to M. Lecoq."

This narrative was republished in *La Petite Presse*, of May 17th, 1869. Two days later Madame Louis Auffinger received a letter, of which the following is a translation:—

"Paris, May 19th, 1869.

"Madame, I have read in the newspapers that the body of our friend, Lecoq de Boisbaudran, has been found in the place you described.

"The *post mortem* examination shows that he was assassinated in the way you described.

"Forgive me for not having returned to your house to-day, Monsieur Coulon having informed me that it is not possible to visit the place of the murder, except in the month of May, because of the snow.

"I will call soon and indemnify you for the trouble I have given you.

"I am happy to have the power, in this instance, to bear testimony to the accuracy of the fact.

"Experience demonstrates to-day that you have told the truth at our *séances*.

"I authorise you to publish this letter if you wish to do so.

"Accept, Madame, I pray, my sincere congratulations.

"(Signed.) COURTAT."

THE BARON DU POTET.

At Amiens railway station, while on my way to Paris, I first learnt, through the medium of a French newspaper, of the death of the Baron du Potet, of whom I have many pleasant recollections, and whom I had hoped to meet again a few days later. Upon his shoulders the mantle of Mesmer and of the Marquis de Puysegur had fallen, as the leading mesmerist in France, and indeed in the world; he was a link between the past and the present, for he died at the advanced age of 85 years 2 months. Jules Denis, better known as the Baron du Potet, of Sennevoy, was a descendant of the Dukes of Burgundy; he was born at La Chapelle, near Sennevoy, Yonne, on the 12th of April, 1796. In his younger days he was a restless spirit, with a love for fresh air and liberty; it was difficult to induce him to study; he preferred the fields and woods. Because his head was not overworked when he was young, may perhaps have been one reason why he reached such an advanced age, full of cheerfulness and vivacity. A book on mesmerism one day fell into his hands, and so interested him that he tried ex-

periments, which were successful. At the age of 25 he published his first book on the subject, *Mesmeric Experiments at the Hotel Dieu* (1821), in which he began long continued battles with the medical faculty. In 1826 he gave free public lectures on the subject, and subsequently started the *Journal du Magnétisme*, which, notwithstanding various vicissitudes, exists to this day. The Faculty of Medicine at Montpellier, annoyed at his successful cures, prosecuted him for illegally practising medicine; he pleaded his own cause in the law court, and came off successfully, with flying colours. He was rapid in composition, for his book *Magic Unveiled*, a work of 300 pages, was written in five days; as might be expected, his writings are full of impulse and enthusiasm.

(To be Continued.)

Correspondence.

[Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

"THEOSOPHICAL UTTERANCES."

Sir,—Will you kindly permit the undersigned members of the Theosophical Society, to say a few words concerning the existence and status of the Brothers of our First Section, whom we are proud to see associated with us in our cause, and whom we shall always be proud to look up to, though you and your correspondents like the self-styled "Adept," (heaven save the mark!) "J. K." may ever so vehemently ignore their very existence, or at best to pass them by, with the flippant sneer,—“Oh, they are deceitful lazy beggars—at best mediums?” You are scarcely justified in asserting that Colonel Olcott is the only testimony to “support his colleague.” Such an assertion, so naïvely made, must not go unchallenged. We, too, have seen the Brothers, and know something about them. But the little we know is more than we can reveal. But we will say that the Brothers are no more “disembodied spirits” than yourself or the sage “J. K.,” but our personal experience has enabled us to perceive that, though men and mortal like us, a life-long course of self-sacrifice, devotion to the highest and purest aspirations, and a complete psychic training, all these, we repeat, have enabled them to rise above the ordinary conditions of humanity, and surrounding themselves with their own self-chosen conditions to perform what are vulgarly termed “miracles,” or what with you pass for “spiritual phenomena” as exhibited through strong physical mediumship.

One of us, Moorad Alea Bey, knew the Brothers even before he joined the Theosophical Society. He has seen them, conversed with them, and has had other relations with them before as well as after joining the Society, but more than that (being under obligation as all of us are) he is not at liberty to say. Mr. Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, has repeatedly seen them, talked to them, even when Madame Blavatsky was far away in Northern India, and he at the headquarters at Bombay. He has been at the residences of some of

them, and on one occasion in company with Madame Blavatsky and Colonel Olcott. And both Moorad Alee Bey and Mr. Damodar K. Mavalankar know "Koot Hoomi" personally. The rest have also seen some other Brothers on various occasions. We have stated the whole truth. Further than that, those of us who know and are preparing for further initiation, having devoted their lives to that highest goal, are not at liberty to disclose. The Spiritualists may dogmatise as much as they will. We Hindus, Parsees, and Mahomedans of India, like our forefathers ages ago, know of the existence of Raj Yogis who are neither Hath Yogis nor mediums; and who, notwithstanding the denials of the sceptics, do mostly reside in the Himalayas and beyond.

We have the honour to be, Sir,
Your obedient Servants,
R. MOORAD ALEE BEY,
President of the Saorashtra Theosophical Society at Bhaunagar.
DAMODAR K. MAVALANKAR,
Joint Recording Secretary, Central Theosophical Society.
MARTAUDROW BABAJEE NAGNATH,
Treasurer, Bombay Theosophical Society.
BHAVANISHANKAR GANESH MULLAPOORCAR, F. T. S.
SOHRAB JAMASP PADSHAH.

Assist. Recording Secretary Central Theosophical Society.

Bombay, 13th July, 1881.

P.S.—As we were reading the foregoing over, a "Brother" was with us. Monsieur and Madame Coulomb, the latter Assistant Corresponding Secretary of the Central Theosophical Society, have seen him and will testify to the same.

The above Postscript is correct.

E. COULOMB, F. T. S.
As. COULOMB, F. T. S.

AN ADEPT ON "THE OCCULT BROTHERS."

"Ahura-Madza created the creatures very good, very furthering, very lofty, that they might make the world progressive, not growing old, not dying, not becoming corrupt and stinking, but ever-living, ever-profitting—a kingdom as one wishes it; that the dead may arise, and there may come immortality for the living, which furthers the world at will."—From the *Avesta*, Bleeck's Trans.

Sir,—As a Parsee, I have quoted above my own Scriptures to define in the words of Zoroaster, himself the Head of the venerable Magi and an "Occult Brother" of his time, the position of the Adepts, who have linked their interests with those of the Theosophical Society. The captious criticism of "J. K." in your issue of 24th June last, is a very good illustration of the "Sir Oracle" type of *dogged* wisdom, which snarls and barks at the luminary which serenely shines in its sphere with steady mellow lustre. "J. K." is an "Adept"—a very great Adept at putting down the law from his "safe retreat," and from the "Himalayas which he constantly carries about with him"—in his breeches pocket. And, seriously, he may be an Adept in Christian Kabbalism; and thus only I can understand the position he has chosen to take up in regard to the Theosophical Society, and to the "Brothers" in particular. He pretends to have made "attentive enquiries," and to have found that the "majority of the Yogis are deceitful lazy beggars." Does "J. K." know what he is about? Is he sure he is not uttering a great calumny? Have his enquiries been personally directed? Does he not judge from the reports of ignorant Indian missionaries and irresponsible officials, who are perversely blind, because they will not see? I am much afraid that "J. K." has permitted himself to be hoaxed.

He writes after having made "enquiries:" allow

me, Sir, to reply from *personal knowledge*. Perhaps your "Adept" is not aware that there are two classes of Yogis, those who have practised Hati-Yog, and those who have practised Raj-Yog. With the former, the majority of whom are *not* "lazy deceitful beggars," but who have attained to extraordinary powers by physical means alone, the Theosophical Society has nothing to do. But the Raji Yogis—the "Brothers" of our Society,—have little in common with the others, are scrupulously clean in attire, and I challenge "J. K." to roam the world over and discover a finer set of men. It has long been recognised as a truism that the features are moulded by passions and thoughts, and a look at the "Brothers," at their long flowing hair, the dark full eyes, the sensitive and delicately chiselled lips, the majesty of their mien—to look at them, I say, is to acknowledge a superior presence, a something divine, a something beyond the pale of our ordinary worldly existence. Does "J. K." look like one of these, as he is an Adept? Does he think it is so very easy to preserve purity in a hot bed of contamination? I do not know if his Christian Kabbalism has rendered him impervious to the effects of poison. It looks like it, since his Adeptship has enabled him to defy all the magnetic virulence of the modern Babylon. It is either consummate conceit or consummate ignorance, which is the same thing.

I emphatically protest against your Adept's attempt to father "slave-magic" and "black-magic" on our Brothers. He has no warrant to do so. It is a gratuitous aspersion, which can mislead only people out of the pale of the Theosophical Society. Can magic be used to no higher purpose than healing disease, and glorifying God from year's end to year's end? Healing disease is a noble vocation, but is it the only noble one? "J. K." confronts the Brothers with Jesus. Very well. His miracles, half-a-dozen in number, were mostly confined to healing disease, I grant. This by no means proves that all his life he devoted to the cure of disease. Far from it. His work was almost exclusively devoted to the political and social regeneration of the Hebrews. From being a mere esoteric Occultist, he became a worldly agitator. He emerged from his "safe retreat" of the mountain and the desert. And the result? He lost his Occult powers—death, premature death stared him in the face and he was—crucified! If the Bible is a genuine history, then this version of the life and failure of Jesus is equally genuine. Next time, let "J. K." think twice before he carps at the Brothers for their inaccessible abode in the Himalayas.

SOHRAB J. PADSHAH,
*Assist. Recording Secretary Theosophical Society,
and late Editor "Indian Spectator."*

Bombay, 17th July, 1881.

FRAGMENT.

BY JULIET HEURTLEY.

When she is gone who suffered so on earth,
The blighting woe of an extinguished hearth;
When death shall seal her lips who prayed in vain,
To stay the curse (not knowing all was vain)
Then, dearly loved, wilt thou in after years
Bestow the gentle tribute of thy tears
Upon thy sister's grave?

O think! Those tears could soothe her spirit's grief,
Thy pious prayers might give her soul relief;
And thou, who art of race and kin the same,
Wilt bless *thyself* in blessing *her* name.

"THE DYING MOTHER SUMMONED 'HOME.'"

On the next page we have much pleasure in reproducing one of the drawings of Madame Heurtley, representing the dying mother summoned "home" by the spirit of her first-born. The spiritual nature of the artist is expressed in this work, the underlying conception being worthy of one who desired, as in the days of faith, to sacrifice everything worldly for spiritual truth, but whose path was crossed, as we all know, by low and hostile influences.

The dying mother in this picture, is a tolerably good likeness of the artist.

A SEANCE WITH MR. RITA.

On Thursday, last week, at a *séance* at Captain John James's, 129, Gower Street, London, the guests present were Mr. Rita (the non-professional medium), Miss Riccalton, Miss Odie, Major-General Maclean, Mr. Wheelhouse, the Rev. W. W. Newbould, and Mr. W. H. Harrison. The company sat in the dark, and for nearly an hour a remarkable succession of half-length materialised spirit forms was seen by all present; sometimes forms were floating over the table, sometimes floating behind the sitters. The spirits became visible by means of lights which flashed up momentarily in their hands. We never before witnessed such a rapid succession of appearances; every one or two minutes a form flashed into view. Two of the sitters stated that they recognised the face of one of the forms, as that of a departed friend.

REMARKABLE SEANCES.

No. IV.

BY THE COUNTESS OF CAITHNESS.

On Monday, January 25th, 1869, after Mr. Home's first reading at the Pavilion, Brighton, we came home to my house. After a little tea, we sat round the table—Mr. Home, my son and I, Miss Needham, Miss Medley, Mr. Colling, Miss Barker, Sir William Linton and Walter Lindsay. Lady V—— was also of our party, but spoilt the *séance* by not consenting to sit at the table; she is a Roman Catholic, it seems, so insisted on sitting upon the sofa, at a distance, thus breaking the circle. Mr. Home told her that she was equally taking part in the *séance* by being present, but this she could not understand, neither could she see how she could do harm to the circle by sitting out of it.

Mr. Home illustrated his meaning by saying—"Supposing you wanted to send a telegram to London, and the wires were

turned off at Red Hill, your message would not go." I quite understood this, but Lady V—— did not seem to do so.

Mr. Home told her that if she thought we were all going to the Devil because we sat round the table, it was very wicked of her to sit by and see us go. The alphabet was then asked for, and by notes on the accordion being sounded at the right letters, it was spelt out—"We wish you to believe that good is at least as powerful as evil." Dear Lady V——, we all like her so very much that we could not be angry with her for spoiling our *séance*, although we were sorry, for spoil it she certainly did.

At last, at about twelve o'clock, she got up and left us, and then, late as it was, by consent, we sat down again in our circle, and immediately the manifestations continued with far greater power. Hands appeared; but unfortunately my son sprang up with such violence to clutch one, that again the circle was broken. Then the table was made very light or very heavy according to our expressed desire. When it was so heavy that Mr. Colling could not lift it, my son again sprang up, and with all his force, with all his might and main, he lifted it up, certainly, but by a great effort of strength. This second sudden movement again broke the circle; we were indeed unfortunate in having so many interruptions. However, different messages were spelt out with the accordion; among others the following—which I wrote down—in answer to some question. "God watches over the children of his love." Whenever God is named, the music invariably becomes very solemn and slow; also the spirits never allow one to guess it like other words, but they always complete the spelling of it.

Miss Medley said that a good friend of hers was at sea, coming from Canada. The table immediately began to rise, and heave, and creak, giving us the most exact imitation of a steamship. Miss Medley asked if her friend were safe. "Yes," was spelt out, and "William watches over her"—a message which greatly affected both the inquirer and Miss Needham, for they had evidently been thinking of their friend's son, William, who had lately died. Their friend was still in great grief in consequence. The message continued—"And Aunt Elizabeth, Oh! tell her not to despond."

Then came fragments of music on the accordion—broken music—and the message, "The evening has been thus." It was but



A DYING MOTHER SUMMONED "HOME" BY THE SPIRIT OF HER FIRST-BORN.

A COPY OF A ROUGH PENCIL SKETCH BY JULIET HEURTLEY.

too true. Then in reply to our conversation about the use of Spiritualism—respecting which they had before told us that though of little use to us it was of the greatest use to them, as it enabled them to communicate with those they loved and had left—it was spelt out, “Heaven, though fair, does not make us forget.” *Home, sweet Home*, was played on the accordion most beautifully, and drawn out to great length. It was played twice as if dying away in the distance, farther and farther, until quite indistinct; it was perfectly beautiful. No living performer could produce the effect, I am sure.

All this time I had on the third finger of my left hand, Mr. Home's beautiful ring, presented to him by the Emperor of Russia. A message then came to me in Spanish, “*Te pongo mi Sortija*.” I asked whether it meant I was not to wear that ring on my finger. The answer, “Yes,” came with great force. “Am I to take it off?” I asked. “Yes,” was the reply. “Is it my husband? Will you tell me your name, dear spirit?”

“Manuel.”

I said, “Dear Manuel, if it is you, will you touch my hand under the table?” Answer: “Yes.” So I put down my hand, and received a pressure. I asked for it a second time, and received a kiss in the palm of my hand, a damp, moist kiss, and there was evidently a moustache on the lips.

My son said, “If it is papa, play the *Marcha Real* on the accordion.” Directly, the three first notes were given quite well, but no more. I remarked that papa could not do it, he had never played it on earth. *It was then played out in raps on the table*, quite perfectly.

Soon afterwards, Mr. Home went into a trance, he then talked very beautifully, and gave some excellent messages, particularly one very nice one to Mr. Colling, saying that he was so good, and that the spirits loved him; that he was a very good spirit himself, who was doing much good, and would do more, with God's assistance. He told me that my husband wanted me to put the ring on my other hand, not on the wedding ring finger, and that when I returned to town he had a message to give me.

I must not forget to mention that the raps were all over the room, about the window and on the chairs; that Mr. Home's chair was moved several times away from mine, and that another chair (empty to all appearance) behind mine, tried to come and place itself

between us; it was visibly moved. A little round table covered with heavy books came by itself from the wall to the table, until it touched Mr. Walter Lindsay's chair. The wish seemed to be to push Mr. Home away from me, and for the other chair to come to the table.

The *séance* lasted till very late, and all the latter part was most satisfactory. I must not forget to say that on that day morning, Mr. Home and I had called on Mrs. Dixon by appointment. Mr. Home immediately suggested that we should sit round a table. Mrs. Page, another lady, and a gentleman were there. We sat for fully half-an-hour, and did not get a single manifestation of any kind, to the great disappointment of the lady of the house and her visitors.

SAUL AMONG THE PROPHETS.

DR. BEARD UPHOLDING PSYCHOLOGICAL PHENOMENA.

If the Dr. Beard of New York who attended the International Medical Congress, is the same Dr. Beard who has been notorious in America for opposition to psychological phenomena, and who could not be convinced even when thumped on the head with a fiddle by spirits at a *séance* of the Eddy Brothers, his name must be added to those of the other scientific extinguishers of Spiritualism, which have caught fire in dealing with the ticklish subject.

Last week we announced the regret of competent men that his announced demonstration in Hypnotism at the Congress was withdrawn. But Dr. Donkin—who has discovered a way of getting his name into *The Times* by attacks upon the well-known facts of nature included by psychological science—made known in that journal on Wednesday, last week, that some semi-private experiments had been tried. We reprint Dr. Donkin's version of the occurrences, also Dr. Beard's corrections, as follows:—

To the Editor of “*The Times*.”

Sir,—The following account of a mesmeric, or, to use the more fashionable term, hypnotic *séance*, may be of some interest and use, especially at this time, when many doctors are going to and fro, and knowledge may be increased.

I went this afternoon, in common with several other members of the International Medical Congress, to the Waterloo Hotel, Jermyn Street, whither Dr. G. Beard, of New York, had invited us to witness what he termed experiments in hypnotism, &c., on one of his “trained” (*sic*) patients. The “subject,” a

young man about 21 years old, was delivering a lecture on temperance in an alleged state of trance as I entered the room. Soon after Dr. Beard came in and proceeded to deal with the patient after the manner of mesmerists, stopping and starting his flow of words by a touch, &c. By Dr. Beard's permission, the suggestion of considering the case in the ordinary medical manner, by obtaining a good clinical history and examining into the patient's physical and mental condition, was adopted, and before any further experiments were tried, Dr. Crichton Browne elicited the following facts:—The "subject," a native of Edinburgh, was using an assumed name; he refused to disclose the name by which he was known when in business in that town, although told that the object in asking it was to inquire into his antecedents. He declined to answer questions of a medical nature put to him by Dr. Browne, the examination being in its result perfectly negative as to his credibility as a witness, but bringing out the positive fact that he had been conversant with Spiritualism in New York; while he alleged that he had forgotten the names of the "mediums" he had sat with. With a protest from the spectators on the unsatisfactory upshot of the "case-taking" thus far, Dr. Beard was requested to exhibit the phenomena we had come to see.

Various experiments were shown, which in the opinion of the meeting were totally valueless; and finally, Dr. Beard having stated that the condition of perfect insensibility could be produced, the suggestion was made that this experiment should be tried, admitting, as it would, of the application of the fairly definite test of the infliction of what would in the ordinary state be pain, but would be, of course, on the hypothesis of the genuineness of Dr. Beard's case, unfelt. To this test the patient refused to submit. The meeting then, at the instance of Dr. Crichton Browne, unanimously expressed the opinion that in the absence of proof or the genuineness of the alleged phenomena, with the strong probability of the "subject" being an impostor, it was useless to witness any further manifestations, and promptly dissolved itself.

A rumour that these performances might be reproduced at one of the meetings of the congress is, we would hope, without foundation. I am, Sir, your obedient servant,

H. DONKIN.

60, Upper Berkeley Street, Portman Square, Aug. 6th.

To the Editor of "The Times."

Sir,—In reply to Dr. Donkin's report of one

of my series of experiments in trance (hypnotism,) before some of the members of the International Medical Congress, it is proper to make the following statements:—

1. My object in bringing over from America one of the individuals on whom I have been experimenting during the past year was not to demonstrate the genuineness of hypnotism—in regard to which all experts are in substantial agreement—but to illustrate new phases of the hypnotic condition. To demonstrate absolutely the genuineness of trance phenomena would require not a few hours or days, but weeks.

2. One of the special points that I sought to make clear was, that whatever may be the physical or moral character of the subject, experiments may be made with him in such a way that he cannot deceive us, and that we may in some instances be as sure of our results as in dealing with mathematics. Tests of this kind, that depend even remotely on the character of the subject experimented on, have no value in science. This is the central maxim in all of my writings and lectures on this theme. I have never inquired as to the antecedents of the subject employed on the occasion referred to. Whatever may have been his history or general character, he was, in his relation to the experiments, as honest as Dr. Donkin or Sir James Paget. This is proved, not by his own statements, but by a long series of experiments made on him during the past year, not only by myself but by others. That many of the symptoms of experimental trance, like the symptoms of insanity, of epilepsy, and of hysteria, can be simulated, only those who are unfamiliar with this department of science will question; but our methods of detecting simulation in trance are, as I have elsewhere shown, far more scientific than our means of discovering simulation in insanity, or any of the morbid conditions to which it is allied, and these means have been repeatedly employed with the individual here referred to.

3. The cautery test suggested by Dr. Donkin is, as usually employed, of very little demonstrative value. In my lecture on this subject before the New York Academy of Science last January, I slowly burned a deep hole in the hand, and no indications of pain were exhibited. The audience shuddered, but the subject appeared precisely like a corpse. The subject brought to London has stood in hundreds of experiments far more scientific and demonstrative tests. When once the positive suggestive

of numbness is given to a hypnotised subject, there is no operation in surgery, short or prolonged, that cannot be performed upon him. As an anæsthetic, ether, chloroform, and nitrous oxide, in quickness, speed, and in safety, are incomparably inferior to trance. But the power of the human will greatly exceeds popular belief. Very near the spot where my London experiments were made, Christian martyrs are said to have remained motionless and calm until their limbs were burned to a crisp. The cautery experiment, although I have myself sometimes used it, I must regard as unscientific. We have now better tests of the genuineness of the phenomena, at once less cruel and more convincing. These tests have been described in my writings on this subject, and some of them were referred to in my private experiments last week. The discussion of this topic at the meeting of the British Medical Association in Cambridge last year, though ably introduced by Professor Preyer, of Jena, was, as all will allow, in some respects 'unsatisfactory, save as a stimulus to thought, partly for want of an individual to experiment upon, and in part because the restriction of time and space in sections made the consideration of such themes with any satisfaction impossible. To meet this difficulty I brought one of my cases with me, and gave to Professor Preyer and Mr. Braid an opportunity for operative experiments which, though not demonstrative, were far more satisfactory than could have been given in a section.

In regard to claims at once so novel and so incredible, even an approach to unanimity of opinion is only possible after many and varied confirmations; but men of science may differ from each other without desiring to destroy each other; and on a theme like this, where the temptation to carry scepticism to the extreme where it becomes credulity, and to mistake violence for science, is so rarely resisted, it is pleasing to note that Dr. Donkin is as courteous in his manner as he is erroneous in his conclusions.

GEO. M. BEARD.

London, Aug. 10th.

THE LAKE PLEASANT CAMP MEETING:—Some thousands of Spiritualists are now assembled at the Lake Pleasant Camp Meeting, Montague, Massachusetts. In the hot season they live in tents there, under the trees; the meeting lasts nearly two months. According to the latest news, dozens of mediums had arrived, including Mrs. Margaret Fox-Kane, through whose mediumship loud raps were produced at one of the chief public meetings. Dr. Slade was expected, and preparations had been made to give him a warm welcome.

THE ALLEGED HIMALAYAN SECRET SOCIETY.

In another column are some letters signed by a few Indian natives, and by one name which appears to be French, setting forth that they have seen some of the alleged "Brothers," whose teachings, according to Mr. Sinnett, the Theosophical Society exists to promulgate.

Are these witnesses in the same position as ourselves in having had a visit from one who said he was an adept? If we admit that, what does it amount to?

Such visits and such statements would not prove that he and Madame Blavatsky could between them produce and govern the phenomena of modern Spiritualism. Experimental demonstrations, as carefully recorded and verified as those appertaining to the phenomena of physical mediumship, are necessary to those who do not wish to live by faith where it is possible to live by sight.

Colonel Olcott has never published anything about having seen the Brothers.

How is it that our correspondents have succeeded in a direction in which Mr. Sinnett, after such long-continued attempts, has failed? From the accidental advantage of his being known in London, his testimony would carry great weight. So would that of Colonel and Mrs. Gordon.

Are the lives of our correspondents such as, on the given theory, to account for their seeing the "Brothers," where others have missed the privilege?

When our correspondents saw Koot Hoomi, why did they not detain him and telegraph for Mr. Sinnett? If they could not have respectfully looked Koot Hoomi up in a cupboard for a short time, they might have "deludhered the craythur," by playing soft music to him on a tom-tom, or otherwise beguiling his attention till Mr. Sinnett arrived.

MR. AND MRS. CORNER and some members of their family are at Whitby. Miss Corner will return from Switzerland in a day or two.

MR. E. W. WALLIS, the medium, probably reached Boston, Massachusetts, by Sunday last. His temporary address there is 94, Pembroke Street. He intends to visit the Lake Pleasant Camp Meeting, and to lecture during a part of the winter in Boston.

A TRANCE ADDRESS AT A FUNERAL:—On the 29th July at the funeral of William Godwin, only son of Mr. and Mrs. Godwin, of New York City, the services were conducted by the Revd. Dr. Dill, of St. Chrysostom's, who read the Episcopalian service, after which an inspirational address was delivered by Mr. W. J. Colville.

The Philadelphia Times, of August 1st, reports an interview with Fletcher, who uttered half a column of praise of Dr. Slade, and added that "eminent men," including Mr. "C. C. Massey, a barrister and author," had testified in his favour. He added that the heart of Spiritualism was in America and the head of it in England. He alleged that his wife was prosecuted under the old witchcraft laws, but omitted to say that that count was not pushed.

Answers to Correspondents.

Inquiries are occasionally made why Mr. Harrison makes no experiments with mediums by means of the valuable automatic weighing apparatus presented to him by Mr. Blackburn. In consequence of some of the dissensions in the movement, and the attacks made upon him for two years incited by two or three persons, he has had to give all his time to business matters. He cannot give his time, pay mediums, and pay rental for a place for experiments, and thus push on scientific research, while people are trying to obstruct him, and no organisation exists able to protect good workers. The apparatus is about to be taken to pieces and stored away.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

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FRONTISPIECE :—The room at Leipzig in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV :—Result of the Experiment.

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Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZOLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

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APPENDIX C :—Admissions by John Nevil Maskelyne and other Professional Conjurors—Houdin—Jacobs.

APPENDIX D :—Plate X—Experiment with Sealed Cords and Endless Bands.

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